

The Ansgar Lutheran

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Number 36

The Fruits of the Death of Jesus Christ

By Bishop Lajos Ordass, Hungary

are gathered here around our Jesus Christ.

recent years we have witnessed number of world conferences. These have been held for various reasons have been attended by people with motives. The only reason for meeting here is that we want to with Jesus Christ.

are like the disciples described in text. Their hearts were filled with joy because they could be with the Lord. But they had another reason for rejoicing. They had learned that there were other people who did not know Jesus, but whose hearts were filled with the desire: "We wish to see Jesus."

should like to dwell for a moment on this Biblical statement "We wish to see Jesus." I should like to address this question to each of my friends here: Are we clearly aware of the fact that it was not only these people who were once possessed with the desire to see Jesus Christ, the Son of God, but also our world and countenances today who have this desire? It may be possible that this is not always expressed in clear words. But if we not only listen to human words, but also seek to understand that silent secret yearning which arises in the hearts of men, then we shall know how many people wish to see

fact, I can go one step farther. In the text Jesus speaks of his death. His words focus our attention upon the persons who opposed him, and upon his death. Jesus invaded the lives, too. Herod was not the only one who wanted to see Jesus.

Nor was Saul of Tarsus the only one whom Jesus began to attract while still an enemy, and whom he continued to attract until finally Saul could no longer resist him and joined his believers with quiet devotion.

I have said this because for all of us there is something encouraging and uplifting in the thought that our gracious Lord can exert so powerful an attraction upon those who appear indifferent and even upon those who are openly hostile toward him.

We present the opening sermon at the Lutheran World Assembly, Minneapolis, given by Bishop Ordass. We do this at the request of many.

God's Holy Spirit arouses in us the question: What is it in Jesus Christ that awakens our love? What is it which creates yearning in the hearts of the uncommitted? What is it which causes even his enemies to surrender?

I find the answer to this question in one of the parables in which Jesus speaks of himself and which I hold to be the most profound of all the parables which refer to him.

Here he compares himself to a grain of wheat.

—To a grain of wheat, such as everyone needs to sustain his daily life.

—To a grain of wheat, such as God referred to after the Flood: "... while the earth remains, seedtime and harvest . . . shall not cease . . ." (Gen. 8:22).

Just so important is Christ today and in all eternity.

How striking an analogy this is!

Without a doubt there are many of us here who have examined a grain of wheat for its quality during the threshing season, or perhaps who have hulled an ear of wheat and watched the grain roll from one hand into the other. At such times one may have curious thoughts concerning the fate of a grain of wheat.

A grain of wheat may be crushed between millstones. This is the price of its becoming bread for nourishment.

Or it may serve quite a different function. The farmer may take it and, with earnest hope, sow it into the furrow. Thus it will bear fruit for the future.

But the ultimate fate of the grain of wheat is always death.

This is why Christ compares himself with the grain of wheat.

He came to die.

If we look at the life of Jesus from the human point of view we see that—just like the grain of wheat between the millstones—he died a violent death.

But if, following the Bible, we look at the life of Jesus from God's point of view, then we see it quite differently. We see that God—the supreme master of the world—sowed his son, the Christ, and allowed him to die so that his death might bear much fruit for life eternal.

Jesus knew this and he deliberately allowed himself to be put to death so that this death might bear much fruit.

We too experience this whenever we stand under the holy cross of Christ, in the place of bloody death which has borne the most precious fruits for the sustaining of man in this life and in the life hereafter.

What are the fruits of the death of Jesus?

If I had the opportunity I would talk privately with each member of this large assembly and I would ask

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News and Notes



U.E.L.C. Official Participants of the Lutheran World Assembly, Minneapolis. From left to right: John M. Jensen, Editor, The Ansgar Lutheran, Pastor Karl J. Wilhelmsen, speaker at three intercessory meetings, Dr. William Larsen, and Pastor Lawrence Siersbeck, official delegates, Dr. K. M. Mathiesen and Dr. Theo. I. Jensen, official visitors.

Farmington, Minn. Lutheran 25 Years.

The Farmington Lutheran Church of Farmington celebrated its 25th Anniversary with three very festive days—June 7th, 8th, and 9th.

Farmington Lutheran Congregation, as it is known today, is the result of a merger of St. Johns Parish Lutheran Church, a member of the present United Evangelical Lutheran Synod and St. Luke's Lutheran Church, a member of the Northwest Synod of the United Lutheran Church of America. The two churches were merged in October, 1932 and became affiliated with the United Evangelical Lutheran Church.

The Pastors serving these two Congregations resigned making it possible to call a new Pastor. The Rev. T. I. Jensen was called and served for four years. During the time of Pastor Jensen's ministry, the new congregation was gradually knitted together. Although there were some trying times, the Congregation under the

ministry of Pastor Jensen grew both spiritually and numerically.

After Rev. Jensen left, Rev. Theodore Henningsen was called and served for two years. During this period a parsonage was purchased.

The Rev. Emil Pedersen was the next Pastor called and he served for three years. It was at this time that an idea about building a new church was broached. However, the congregation felt the proper time had not yet arrived, but improvements were steadily being made such as the installation of a Hammond Organ and a rug for the center aisle.

Rev. Bondo accepted the call in 1942 and after a year and a half of serving the Congregation he passed away. Further building plans were made during this period.

Rev. Aster Neve accepted a call in 1944. By this time the building fund had grown to about \$1600.00. The Congregation was enjoying a

steady growth. Two lots were chased by a group of 13 farmers and were given to the congregation.

Then came the decision to build the Parish Hall, which was started in the fall of 1947 and completed the summer of 1948. Pastor I. left in 1948 to continue full-time study.

For the next 18 months Pastor Ansgar Sovik of St. Olaf Congregation served as interim Pastor and it was during this time that the Congregation voted to sell the old church and hold services in the new Parish Hall.

In July of 1949 Rev. James Olson accepted the call to serve Farmington Lutheran. In the Spring of 1950 the congregation voted to build a new church and construction was begun in the summer of 1950 and completed in June, 1951. Pastor Olson left in June of 1953.

Rev. Robert P. Hansen, the present Pastor accepted the call in August, 1953. The Congregation has enjoyed a steady growth during these years and is continuing a definite growth in all Departments of the Church work. At present the Congregation has a membership of about 474 baptized members.

All of the former Pastors and their families were present for the celebration. A special tribute was given to the two who have passed on, namely Rev. Bondo and Rev. Henningsen.

On Friday Evening, June 7th Confirmation Reunion Services were held with a roll call of all the confirmation Classes for the past 25 years. Rev. Aster Neve gave the message at this service.

Saturday began with a luncheon at noon. A sermonette was given by the Rev. T. I. Jensen and a house was held at the church in the afternoon. The highlight of the celebration was the banquet Sunday evening, held at the School Cafeteria. An historical review was given and greetings from all former Pastors. Also slides were shown of different scenes during the building program of the church.

Two services were held on Sunday morning with the Rev. Emil Pedersen and the Rev. James Olson delivering the messages. This

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Spencer, Iowa

Editorials and Comments

The Theme Before the Assembly

The main theme before the LWF Assembly at Minneapolis was "Christ Frees and Unites." The theme was divided into five sections. These sections were discussed in five discussion periods by 20 discussion groups. Each group took down the main points in each group. Then the discussion leaders (Dr. William Larsen led the first group) met afterwards and tried to formulate a statement or some theses on the basis of the views that came out of the discussions.

The result of this work came before the Assembly the next morning. The first sub-topic of the theme was "Freedom We Have in Christ." It stated that unless the right relationship of God and man is restored, man can neither be free nor united. But man is utterly unable to do that himself. This work was done in Christ. Christ delivered us, because God in Christ became **what** **where** man is.

When the church man is grasped by the Gospel, incorporated into this redemptive action of God in baptism, revitalized and sustained by the power of the Holy Spirit. This makes man free. It is freedom given by Christ.

The second sub-topic was the **Unity of the Church in**

the fact that men are reconciled to God makes them one in Jesus Christ. Thus the church herself is the first-fruit of reconciliation: a people with a life together, a living body of Christ. It is not necessary that all churches have the same outward church practices. "To the unity of the church it is enough to agree concerning the doctrine of the Gospel and the administration of the sacraments."

It is the duty to further the unity of the church by studying the Scriptures and the confessions.

The Scriptures speak of Jesus Christ.

The third sub-topic, **The Freedom to Reform** the church, created a lively discussion. The church is a living people of God. They have the promise of God, but they are faced with many temptations. The church must always be careful that man's views and opinions are made equal with the Word of God. The Church is tempted to distort the proclamation of the crucified living Lord as her only Savior into political and social ideologies, self-sufficient moralism. The church must be faithful to Scripture and the confessions and recognize the historic development of the church, yet not constantly look beyond human traditions and the Word of God to man as in the situation in which he finds himself today. One speaker emphasized the need of reform in preaching. Now it is a monolog, it should be more in the form of a dialog.

The fourth sub-topic was **"Free for Service in the World."**

Christ came to the world as a servant. God's commandments to us are that we become servants. Our service must be that of love, for without that there can be no true law and social justice. The church is not to identify itself with any one political, social and economic system. "She calls men and nations under whatever system to act responsibly before God, who in his Law and Gospel cares for his creation.

In the fifth sub-topic, **"Free and United in Hope"** it was said, "The Church lives by faith in Jesus Christ." Her hope is centered in him. She knows him as the one who came and established his Kingdom. She knows him as the King who will come in glory as Judge and Savior. She knows him as her Lord here and now. She lives with her eyes open toward the future, in joyful anticipation of the coming of Christ and His kingdom. Therefore the church is to be cleansed from all that would transform the manifestations of the kingdom into human activities. We are in the world but not of the world.

This is but a short summary of the theses as they came out of the Assembly. They will no doubt be discussed a great deal in the future. The significance of such theses cannot be measured as they come out of the Assembly. They must be applied to life. Thus they are commended to the churches.

Stewardship in Europe

One of the important things Americans have taught the Europeans the past ten years is "stewardship." By stewardship the Europeans mean the services in the congregations of laymen. In Norway "stewardship" has been introduced in the name of "visitation service." In Denmark the word "stewardship" is used. This is also the case in Germany.

The churches of Europe are not free churches, they are state churches. The difference is that in free churches such as in America, the members of the church or congregation are responsible for the support and expansion of the local congregation. The governments of Europe pay the salaries and local expenses of the congregations through the collection of church taxes, which is collected from all people. This has a tendency to make the members less active in the work.

The Europeans have seen the value of our lay work. They have therefore started to adopt it and adjust it to their particular churches. The idea is catching fire that the members must go and find their unchurched neighbors to win them for Christ.

We Americans are watching what the Europeans may develop. Thus we share in the joys of the kingdom and learn from one another.

Stewardship and evangelism are now accepted widely

by all, and we have learned that it is a united task. Exchange workers in all fields, pastors, young people and women have travelled across the seas. This program is being greatly increased.

I Believe in the Holy Christian Church

One danger which is always present is the fact that each congregation, each pastor and each church member only sees the Kingdom of God through his only little local congregation. An Assembly such as that of the LWF helps us to raise our sights. We are many. The visions of the Apostle John in the Book of Revelation, **I saw a great multitude**, may well be applied to this great meeting.

Those who attended the Assembly will come back with a greater sense of the church of God and of the power of the gospel. We would like to convey some of that to our readers, and we hope that the last issue as well as the many articles which have appeared in the public press have given fellow Lutherans everywhere a deeper sense of their church, what it is, and what it must do. It is the church of Jesus Christ who has redeemed us and who guides us in our daily life and who comes again to receive us to himself.

The Missouri Lutherans

The Lutheran Church, Missouri Synod, of America is not a member of the Lutheran World Federation. It is very careful in its affiliation with any one before complete doctrinal agreement has been reached. That is why its local churches do not cooperate with any other local Lutheran congregations. Many places they will not even have prayer fellowship with us.

The LWF has asked the Mo. Lutherans to join the Federation, because the Federation is **not** a church. It is an agency of the Lutheran Churches of the world joining together in common work and study. But the Mo. Synod has refused. The president of the Mo. Synod, Dr. John W. Behnken, wrote a series of critical articles in the Lutheran Witness before the Assembly. There is an evident desire on the part of many Mo. Lutherans to join the LWF. The Mo. Lutherans had the largest number of press representatives of any of the churches from America.

At one press conference the question was raised, if in the study of the constitution the next five years the Mo. Synod would be invited. It was brought out that it is the executive committee of the LWF who will do that study.

An interesting incident took place the first Friday morning, when the roll was called. A great applause greeted the Hungarian Lutherans. When the Mo. Lutherans were called, who were given the place of official visitors, they were also greeted with applause. Right after that it was said that the only two groups

who were greeted with applause were the two behind the "iron curtain," the Mo. Lutherans and Hungarians.

It goes without saying that we all hope that the Lutherans will take a different attitude to other Lutherans. They must get away from the idea that only they know what is Lutheran Christianity.

The Devotional Life at the Assembly

The whole Assembly at Minneapolis was devoted to devotion. It was a great spiritual experience to be together with so many Christians from different parts of the world. The color problem did not bother us at all, and national problems did not enter into our fellowship. The form of difficulties. All the addresses and reports were of a highly spiritual character.

Every morning started with a Bible study in the Central Church. During the same period a prayer meeting was held at the Lutheran Brotherhood Auditorium. Pastor Karl J. Wilhelmsen of Racine, Wis., had attended three of these meetings. He has promised us to share some of his impressions from these meetings and observations.

New Art

Any one who went through the art exhibits was interested in the variety of themes and subjects presented. 25 different oil paintings and 25 pieces of sculpture, 11 pieces of sculpture, and 9 pieces of drawings and miscellaneous pieces were there. F. W. Thomsen of Blair, Neb., had one exhibit, "Faces."

Your editor has very little knowledge of art. He confesses to even less knowledge of modern art. It is hard for him to say that the exhibit of art was very interesting. But we are not able to see how this art will be really to speak to present and future generations.

The U.E.L.C. at the Assembly

We have already mentioned the men who represent the U.E.L.C. in an official capacity. But during the ten days we saw so many pastors and lay people from the U.E.L.C. that we got the impression it might well have been a convention of the U.E.L.C. with many visitors.

We met pastors from every district and lay people as well. We cannot tell how many pastors were there, but we would estimate that at least half of the U.E.L.C. pastors were in attendance part of the time. They might expect that the U.E.L.C. will get a good deal of the Assembly in the different congregations, and pastors and lay people this Fall will tell about their experiences.

Church News from here and there

CH MEMBERSHIP IN U.S. REACHES NEW HIGH

Church membership in the United States has reached a new high of 103,000,000 in 1956, a gain of slightly more than 3,000,000 over the pre-war year. This means that 62 out of every 100 Americans of all ages are members of a church or syna-

gogue. A century ago only 20 out of every 100 Americans was a church member. In the last generation spanned by the war, church membership has increased 100 percent, while population has risen 40 percent.

The statistics are from the Yearbook of American Churches for 1958 published by the National Council of Churches on Sept. 15.

The grand total with religious affiliation, 60,148,980 are Protestants, 34,563,851 Roman Catholics, 1,000,000 Jews, 2,598,055 Eastern Orthodox, 367,370 Old Catholics and 1,000,000 National Catholics, 63,000 Muslims and 20,000 Moslems.

The Roman Catholic Church counts all persons who are baptized, including infants, to be church members. Most Protestant church bodies count only those young people and adults who have attained full membership, all but a small minority of whom are being over 13 years of age. Two major exceptions are the Methodist bodies and the Protestant Episcopal Church which now report baptized persons.)

The major Protestant "family" of churches, Baptists lead with nearly 20,000,000 members of 27 different church bodies. Next are the Methodists with close to 12,000,000 in 21 bodies; Lutherans with 7,000,000 in 10 bodies; and Presbyterians with 6,000,000 in 10 bodies.

AFRICAN CHIEF IN MINNEAPOLIS

An African tribal chief declared in Minneapolis that Christianity will flourish among the new nations in

SOCIAL SECURITY SAFE?

Fears have been expressed that the nation's Social Security program is not financially sound. To those distressed with such fears the recent report of the Secretary of Health, Education and Welfare, Marion Folsom, should be comforting. Secretary Folsom declares the program rests on "a very sound basis." At this particular stage outgo does exceed income, but in no large amount. This is a perfectly natural development due to changes in the law granting coverage to women at

the age of 62 and enlarging the number of self-employed. In 1958 income will probably equal or exceed outgo. But in 1959, with increased rates taking effect, it is expected that, without further change or reversal, amounts paid into the general fund will exceed those disbursed. In shorter words, Social Security is sound, as sound as our government, as sound as our experts and leaders and officials can make it.

Africa if Christians themselves do not practice, as well as preach, their faith.

The charge was voiced by Paramount Chief Thomas Marealle II of the Chagga tribe of northern Tanganyika, East Africa, himself an active Lutheran.

He spoke to reporters at a press conference held shortly before he addressed the Third Assembly of the Lutheran World Federation at an evening public event devoted to the Church's mission in international affairs.

At present, he said, Christianity in Africa is often misinterpreted and as a result is accepted merely as "a matter of convenience."

Especially in questions of race relations, he asserted, the Protestant churches have "failed to provide an answer." The Protestants, including Lutherans, he added, "are fence-sitters" on racial issues.

Chief Marealle expressed hope that Africa, if given a proper chance, will become "a mediator between East and West," as had been predicted by another speaker at the Assembly, but he implied doubt that Africa will be "a Christian mediator."

Of the 310,000 Chaggas in his own

territory the chief stated, between 70 and 80 percent are Christians, and there is a large majority of Lutherans. But, he added, "the Roman Catholic Church has lately become very aggressive" in its missionary endeavors.

Stressing that, as a secular head of government, he has to maintain neutrality among the various denominations, Chief Marealle deplored that sometimes his people are induced to change their religious convictions "for the sake of convenience."

The chief said that, at present, Communism is not a serious problem because the Africans want to arrive at changes through peaceful negotiations and not through violence.

"However, this is not to say that Communism cannot come to Africa," he warned. "All depends on how fast the necessary changes can be brought about."

Chief Marealle described the future of Tanganyika "as very bright," observing that Tanganyikans are "working desperately for self government, yet want to be sure they are well prepared so that there will not be a mess."

Especially he stressed that the

Tanganyikans are striving to "shape a common destiny for all the three races in our country, "including eight million Africans, over 100,000 Asians and 20,000 Europeans. Of the latter, he added, about 3,000 are permanent settlers, while the rest are business people or civil servants of the British government.

LUTHERANS WARNED AGAINST TURNING WELFARE SERVICES OVER TO STATE

Two speakers at the Lutheran World Conference on Social Responsibility at Springfield, O., warned against the danger of turning all welfare services over to the State.

They were the Rev. Andreas Grasmø, general secretary of the Oslo Inner Mission in Norway and Bishop Nygren of Lund, Sweden.

Mr. Grasmø charged that in some countries the Church has succumbed to the temptation of relying on the welfare state for solving social problems of the community, maintaining that by paying taxes the congregation participated in the solution of these common problems.

He told the delegates that "the welfare state can never replace Christian charity for God." Where the love of God does not exist, he said, "barren justice will reign while responsibility will disappear and love be replaced by duty."

Bishop Nygren said that the modern welfare state tended to make the service functions of the Church appear "superfluous." This concept, he said, "leads to a total misunderstanding of the Church."

"Service is not something which the Church can leave to others," he said. "The Church of Jesus is in its very nature a serving Church. Service is its way of life."

Pastor Grasmø emphasized the requirement of quality in the institutions of the Church.

"Institutions that earlier were perfect from a social point of view, because of the limited knowledge of science and experience, will today

be regarded as amateurish," he said.

"We must stress that we cannot build any social work on Christian kindness and business instinct alone. To manifest God's love, we can use nothing but the best."

Dr. Theodore J. Pretzlaff, director of the Department of Church and Economic Life of the American Lutheran Church, told a conference discussion group that the Church must concern itself with the constructive use of leisure time.

He urged that a large portion of leisure time be spent in direct service to the congregation—"teaching in the Sunday school, engaging in evangelism, taking part in Boy Scout and Girl Scout activities."

On the community level, Dr. Pretzlaff said, the Church should encourage greater participation in civic projects during leisure hours.

Harold J. Belgum, outgoing president of the Lutheran Welfare Conference in America, called the local congregation "a fundamental unit in which the greatest challenge and opportunity for social work lies." He said this was so because "helping and healing take place between people on a person to person basis."

WISCONSIN SYNOD REJECTS BREAK WITH MISSOURI SYNOD

After an eight-hour debate, the Evangelical Joint Lutheran Synod of Wisconsin and Other States rejected a report from its floor committee proposing a suspension of fellowship relations with the Lutheran Church-Missouri Synod.

The vote was 77-61 with eight delegates abstaining.

Before the vote was taken, the Rev. Oscar J. Naumann of St. Paul, Minn., synod president, summarized the situation in this way:

"We are all agreed on the issues that lie between us and the Missouri Synod. The difference in our midst is this: shall we break now or shall we at the request of our sister synod

(Missouri) try once more to pose our differences?"

After the vote, Mr. Naumann led all the delegates to unite in issue by carrying on "a vigorous protesting fellowship."

The Wisconsin Synod objected to certain practices of the Missouri Synod which it regards as "unbiblical." These include sponsorship of scout troops, military chaplaincy, cooperation with other Lutheran

LUTHERANS ASK END TO PRODUCTION, TESTING OF NUCLEAR WEAPONS

The Lutheran World Fellowship assembly unanimously called for an end to the production and testing of nuclear weapons.

It also asked measures to "progressively reduce" all national armaments, and a speedup of international cooperation to develop power for peaceful purposes.

The resolution urged that "effective mechanisms" be established for peaceful settlement of international disputes and for disarmament.

"If persistent efforts fail to produce adequate agreements" to meet the objectives, the assembly said, "Christians are justified in urging governments" to stop nuclear weapons for a trial period "in the hope that others will do the same, a new confidence be born, and four new laws laid for reliable agreements."

INFLATION

The Smithsons went away on winter vacation and gave Jane a month's wages.

On their return, four weeks later, Jane demanded higher wages.

Mrs. Smithson was horrified.

"Gracious, Jane," she exclaimed, "you've only just had a holiday! You should consider yourself fortunate."

"That's just it," said Jane, "I paid me that money for doing nothing, so it isn't fair to expect me to do the work now for the same money."

—New England A

Our Foreign Mission Fields

Letter from Miss Danielson



Bogota, Colombia,

Dear friends:
Thank you so much for your greetings and cards. Now I'd love to sit down and write you each a personal letter, but I just don't feel that I could do so, as I have a lot of work in the congregation waiting for me. We begin each day, we begin with, what would you have us do? As I realize that 6-7 months of my time of labor in Bogota, responsibility weighs heavy upon me to accomplish what God would have me to do during the remaining year. Knowing that perhaps this may be my only opportunity in this city as we usually do not return to the same city to work after our furlough, I do desire to do my utmost while God gives me this opportunity. Yesterday I sat down and wrote to a group of people that I especially desire to visit and work with to see that they cannot be brought into the city and fold before I leave. Thus I receive few letters during the remaining days in Colombia, as I will be home on furlough God willing toward the end of the year, for example. As I feel my duty is to Bogota rather than spend a lot of time in correspondence. I look forward to seeing you during my furlough if God wills, as the board have notified me that I shall be traveling. The joy of traveling of course is the seeing of dear friends who so wonderfully backed us during our years on furlough. We have had the joy of four and a half years in Bogota as a parish worker, and you can be sure my heart is pretty much in the city and congregation as these pleasant years here. I will work with all liberty and we have finished a most blessed Holy

Week in the church with a wonderful attendance at the services. We have had many joys in our work here.

It is our prayer that 1957 may be even a more blessed year for our

Master both at home and abroad. May we all be found faithful.

Yours in Christ

Helen Danielson

A Letter from Ilean Rohe, Sudan



Dear Friends:

Greetings in Jesus Name!

Since I last wrote to you I have spent two months in Jos. One month with my sister and one working at the school for missionaries' children there in Jos. The month at Hillcrest was an interesting experience. I enjoyed meeting all the children from the various missions throughout Nigeria. I also enjoyed getting to know the workers there at the school. We can certainly be thankful for workers who see that these children receive as good an education as possible and also that they lead as happy and normal a life when they are away from home. It must mean a lot to the parents to know that their children are being well taken care of and are happy at the school.

When I arrived back here in Numan I expected the new twenty bed ward to be opened, but it wasn't. However, we opened it not too long afterward. We expect to have an official dedication of the building when the mission secretary from Denmark arrives in another week or so. The bath rooms and utility rooms are not ready yet, but we are certainly thankful for the extra 20 beds which are now in use.

We have two Nigerian Registered Nurses! One is in charge of the men's ward and one in charge of the women's. This means that we can give a little more real nursing to our patients. Those who are bed ridden now

get a bath at least once a week, and they really appreciate it. We are trying to make the students more aware of the patient, his disease, the treatment, and the progress, by keeping a written report of the most serious cases. This also gives them more experience in reading and writing the English language—and this they need as the dispenser's test is given in English.

The question often comes to me "Does this hospital with its ministry to the sick bear a Christian witness; are people being reached for Christ through its ministry?" I am happy to say that I can answer yes to this question. Recently we have had several people come to us from Jemeta, a city about thirty miles away in which there is a government hospital where people are treated free of charge. One of these women was asked why she came here when she could get free treatment in her own city. She said that she would rather come here where there was truth than to go to the government hospital where there was no truthfulness. Others, from other places, say they come here because they know we pray for our patients. I also believe that Obeta, our Nigerian evangelist, has done much to reach the individual for Christ. Last Sunday he went to Imburu, the town across the river, to bring one of our former patients to church as he was interested in becoming a Christian. Please remember Obeta in your prayers.

Today in church, five young men were baptized. These young men need your prayers too, for as one young man said, "There are many temptations." I wish you could see the church with its new roof and the walls which have been repaired and white washed, and most of all the altar with the cross standing out against a clean white background—it has turned a church service into a WORSHIP service.

I want to take this opportunity to thank those of you who have contributed to the work here in Nigeria in one form or another. Some of you should have personal letters, but you will have to accept this instead.

Yours in His Service,

Ilean Rohe

Bird's-Eye View of

L.W.F.A.

By Ronald M. Jensen

I am not a little bird. I am six feet three inches tall. But I got a bird's-eye view of the assembly, aided in part by a pretty fair set of binoculars which I purchased some time ago in spite of my wife's justifiable feeling that I could have bought her a new dress instead. Nonetheless my wife was happy for the binoculars during the L.W.F. sessions that she attended with me because I generously allowed her to peer through the binocs two or three times.

Seriously, though, it was a great assembly and I feel rather deeply that some of the less conspicuous happenings and other "little things" helped lend it greatness.

Faces

There were faces. Take the face of Bishop Ordass, for example. His face is a study in itself. It reflects in line and expression the rugged, manly faith of one who has suffered much but in whom Christ has conquered all. There is sadness in his face also, the sadness of his thoughts about his people in hungry, bleeding Hungary. His face is also a picture of self-control—especially self-control, which may well be one of the greatest strengths that God gives to men of faith to exercise amongst their fellowmen. In his voice and in his bearing was the poise of conviction, purpose, and quiet courage.

Tears

There were tears at L.W.F., Minneapolis, too. I saw this through my binocs. Take for instance the time that the Hungarian delegation presented a token of appreciation to Dr. Lund-Quist, "Executive Secretary of Lutheran World Federation," because Dr. Lund-Quist was the first foreign churchman to visit the Hungarian churches. The presentation speech was made by Bishop Ordass (in the Swedish language) in such a genuinely kind and sincere manner that I am sure there were tears in many eyes. But I was looking at Lund-Quist through the binocs at the time. I know that there were many tears in his eyes.

We asked Pastor Ronald M. Jensen of Eau Claire, Wis. to write a rather subjective and personal account of the Lutheran World Assembly at Minneapolis. This is what it is.

Then there was the voice of the German layman Dr. Tiegliffe von Thadden, who distinguished himself during the German army during World War II, not for his bravery, but for saving lives—even the lives of thousands of Belgians occupied by Germany—where he was mentioned. Von Thadden was later captured by the Russians and sent to concentration camps in Siberia for a great length of time. His voice was hoarse and difficult to understand as voices go, but there was a good reason for this. He has had eleven operations on his vocal mechanism because of a throat infection acquired during his terrible exposures and deprivations in concentration camps. I might add that during his entire imprisonment he also, in spite of his painfully injured vocal chords, preached the gospel to thousands of prisoners. He was a man! Yes, his voice was hoarse, but the Christ testimony of his message rang forth loud and clear like a bell, because God was in the words that he spoke.

Through my binocs I watched Africans, Austrians, Indians, Austrians, Mallaghassy, Japanese, Hawaiians, Norwegians, Danes, Swedes, Finns, Germans, French, Yugoslavians, Latvians, Estonians, East Indians, Americans, Canadians, Americans and still others. Many of them went to the podium to speak. They spoke like men who had seen God. And they had.

A Mighty Fortress

One needed no binocs to capture the look on people's faces as the vast audience sang "A Mighty Fortress Is Our God" on opening night. One could hear by the way the people sang that their faces bore looks of inspiration. I am told that even the reporters from the secular newspapers were inspired by the situation and enthusiastically joined in the singing. It has always seemed to me that it takes at least 10,000 people, all singing loudly together to provide the proper setting for this great hymn, the greatest battle hymn ever written for the good of faith.

I saw something at close range down in the exhibition hall of the auditorium. Here was an electrician on exhibit. A Minneapolis city policeman making his rounds of duty had paused here for a couple of minutes while he was playing hymns on the organ. My brother who was with me at the time quickly got his camera over his shoulder and snapped his picture. I think it will make a most impressive photo of the assembly.

When there was the African negro pastor all dressed in a black suit (and not minding the heat one bit) whom I last saw eating a hot-dog and drinking while having his picture taken by two newspaper-

legates returning from their theological discussion appeared edified and inspired, and reflected that with fatigue which comes from battling for one's convictions and finding oneself ultimately united and in Christ together with those in one's group.

Mr. Franklin Fry, now president of the U.L.C.A., was elected president of L.W.F. for the next six years and acceptance remarks were given with the grace being a man of his remarkably great talents.

Humor

I found some humor in the profound interpretations of two cab-drivers into whose hands I entrusted my life on two separate occasions. The first one said after a bit of prodding: "You're x-x-x! right! The Lutheran brothers are helping us out quite a bit. I'd rather carry fifty Lutherans than one drunk Shriner." The other cab driver had a different view. He said: "x-x-x! No! These foreigners don't ride. They're so used to walk-where they come from. I don't go to church myself when I die I'll go with the majority." This last sentence, I'll admit, came after some further conversation of the merits and demerits of churches as such.

Bishop Dibelius of East Berlin spoke in his usual outrageous manner. Said Dibelius: "The Church will

often I trained my binocs on the audience itself. Everyone seemed to be listening and watching the proceedings. This was true of young and old alike. I was surprised at the number of young people in attendance at the morning sessions.

The final rally on the state capitol grounds in St. Paul was no "little thing," so we leave its praise to the some hundred thousand persons from everywhere who attended and who will no doubt give first-hand reports to most readers of The Ansgar Lutheran.

What was said at the Lutheran World Assembly in Amsterdam and in whole is reported elsewhere and recorded for posterity. But I herewith make a stab at stating in a few words what the assembly itself really said to the world. To me it was this: "Lutherans unitedly believe in the atoning, crucified and risen Christ. World Lutheranism offers this Christ to all men of all creeds, races, and politics. World Lutheranism unitedly holds that it must through Christ redouble efforts, prayers, and courage to convince the people of the world, individually, that Christ alone really frees and unites."



ALC Central District President Rev. E. Fritschel and Dana President Dr. Madsen

As the opening of school rolls around once again, more and different faces are appearing on Dana's campus every day. Faculty members and students are beginning the trek back to the hillside, where they will spend another year serving the cause of Christian Higher Education.

But all strange faces on campus this week were not new students or new teachers. Dana was host to three groups of dedicated Lutherans. Monday and Tuesday, 37 Home Mission Pastors of the American Lutheran Church, their wives, and newly ordained pastors of the Central District, ALC, held their annual Home Mission Institute here. It was a gathering to exchange ideas, information and inspiration in the conduct of their work.

The following two days standing committees of the Central District, ALC, met on campus. Committees on Rural Life, Parish Education, Youth, Higher Education, Social Action, Public Relations, and Stewardship, Finance and Pensions worked far into the night. Everyone seemed quite pleased with Dana, and I'm sure we made many friends during the course of the meetings.

The third group, though not so large, was certainly as distinguished. Three ladies from Lutheran Churches in far off lands, who came to the United States to attend the Lutheran World Federation, stopped off at Dana on their tour of America. Mrs. Margaret Traub of Monrovia, Liberia, is the wife of the literacy movement leader in that country. From Amsterdam, Netherlands, came Henriette Westerman, who teaches Germanic languages in a high school there. Dr. Ramiamanana, of Antananarivo, Madagascar, completed the trio. She served for 17 years in the Public Health Service of her country, before turning to free practice in 1951. It was a great honor and an interesting experience to have these ladies on our campus.

Football drills began Tuesday, with a total of 28 boys drawing gear. More candidates are expected as the opening of school draws near. Our new head coach, Bruce Roloff, says the boys have shown a good deal of spirit, but they need a lot of work before that opening game with Midland, September 14.

THE LUTHER LEAGUE

John W. Nielsen, Editor

SCHOOL BELLS RING AGAIN

By E. V. Stime

Thirty million American youth are on the march—back to the public schoolroom.

The free public school system in America is one of this democracy's greatest achievements. Without it the history of this republic would have been far different. Within it children from all levels of life are granted equality of opportunity. To take our public school system for granted may result in losing it. We must be on guard.

FOUNDATIONS ENDANGERED

Our forefathers realized there was a vital connection between religion and democracy. For that reason religion held a prominent place in the public education of American children during the first century of this commonwealth. The Bible was vital.

Then a tragic change occurred. About 1870 the Bible went out of America's public schools. A secularization of our educational system took root, resulting in influences that today are endangering the very foundations of our nation.

We are fully aware of the fact that the principle involved is "separation of church and state." Legislative bodies and judicial courts have made laws and interpreted decisions that seem logical. And yet if we separate religion from democracy, we shall lose the very thing we are trying to preserve. In other words, democracy cannot survive if its public schools are godless and religionless.

It is not this writer's purpose to propose ways means of re-introducing religion into the public school system. That would require more time and space than I am allowed. Rather, we who profess to be Christians have no time to waste. We have a witness to give: a job to do to stem the spirit of secularization in the school system.

AWAKE, CHRISTIAN PARENTS!

Of the 30,000,000 American youth of public school age, approximately 15,000,000 are growing up without any religious instruction whatever. We tremble at the thought of 15,000,000 trained Communist soldiers on the march. How about this potential army of godless youth in U. S. A.?

Mothers and fathers: every day your children are "brushing" with godless youngsters. Something has to give. Either your children will influence the others for good or they your children for evil. Irreligion and a sense of accountability to God cannot occupy the same space at the same time.

In such a spiritual conflict it is your sacred duty to fortify your children so that they will not only "hold their own" but successfully confront evil on all fronts: in the classroom, the playground, et cetera.

Whereas it is important to help them with their homework, put more energy into their soul-work, read them God's Word and explain to them God's will so that God is in their thoughts to direct their speech and guide their actions. Encourage them to share their school experiences, especially those situations wherein the Christian views conflict with those of the teacher or fellow-pupils. In their prayer life, help them to confess their sins honestly and to pray for honesty, sincerity and courage.

LIVE, CHRISTIAN TEACHERS!

Although the law may not allow you to openly propagate the Gospel in the classroom, none can refuse you the privilege of **being**. Your hands are not tied nor need your Christian sense be dumb.

If the state laws permit and encourage daily Bible reading in the classroom, use the privilege. Choose those portions that plainly declare the existence of the living God to whom we must all give account. Select those sections that clearly indicate the difference between what is right and what is wrong in God's sight.

If we cannot publicly declare God's will through daily Bible reading, you can so live, speak, and think as to convince your proteges that God lives in heaven and in your heart. More than anyone can tell, this writer is deeply persuaded by the Christian example of his teachers in grades seven through twelve in public school. It was not so much what they said; rather it was what they were seven days a week.

DARE, CHRISTIAN STUDENTS!

Dare to be different. Jesus was. The world respects the one who has convictions and dares to live up to them.

Dare to speak up in the classroom when public opinion is anti-God. You have as much right to defend as your enemies have to attack.

Dare to oppose sinful pleasure in the social life of the school. Suggest a positive program of action.

Dare to rebuke profanity and dishonesty in the athletic program of the system. Then you can be God's star player if not the school's.

SPEAK, CHRISTIAN STATESMAN!

Speak in defense of Christian morality in education because secular education is no defense against Communism. Speak in favor of the Bible in education, for without it how else will American youth develop a sense of accountability? Speak for Christian religion because when Christianity fails, democracy fails. Speak on behalf of the Christian movement to get the Bible back into our public schools.

GOD'S BULWARK

Even though the Bible has been taken out of our public schools, you Christian parents, teachers, students, and statesmen are God's bulwark. You must not fail Him. **Wake! Live! Dare Speak!**

The above article is from The Bible Banner. — (V.N.)

YOUTH OFFICE BULLETIN BOARD**ARE YOU A JOINER?**

Are you easily persuaded to join almost every club at your school? Now is the time to consider how much time you can give to extra club activities and still keep up your grades—and your **Christian growth**.

As a Luther Leaguer you will want to avoid signing up for activities which will conflict with your regular league, choir, or other church activities.

It is good to be an active worker at school and in your community. But too many jobs or obligations can lead to frustration and poor service in the really vital activities of your life. Most of us are tempted to take on more duties than we can fulfill well. This often leads to breaking the third commandment and to neglect the Bible study and prayer.

Now is the time to budget your time with thought to the importance of spiritual growth and Christian service.

"But seek first His Kingdom and His righteousness, and all these things shall be yours as well." Matthew 6:33.

People and Places**Lutheran World Assembly Youth Rally:**

Saturday, August 24, was Youth Day at the Lutheran World Federation assembly in Minneapolis. The accent on the younger generation began with a children's pageant in the forenoon. The theme for this pageant was "Christ Frees the Children of the World."

In the afternoon, Lutheran young people marched through downtown Minneapolis beneath banners and standards announcing their states and congregations.

A crowd in excess of 20,000 jammed the Parade Stadium in the evening to hear Bishop Hanns Lilje's message on the theme: "Christ Makes Youth More Than Free." Participating in the rally was a 5,000-voice all-Lutheran choir made up of young people from eight Lutheran bodies in the United States and Canada.

Ashram:

More than 600 Lutheran college students from the United States, Canada, and 70 foreign countries met at St. Olaf College, Northfield, August 26-30 for their annual Ashram. The theme for the gathering was that of the L.W.F. assembly, "Christ Frees and Unites." Among the speakers were Dr. Carl Lund-Quist, executive secretary of the L.W.F. and Bishop Hanns Lilje, Hannover, Germany.

BY THE FIRESIDE

LET ME FORGET

By Walter E. Isenhour

Let me forget life's little stings	Let me forget the unkind blow
And think of better, sweeter things;	That someone dealt me years ago;
Let me forget the unkind word	Or yesterday, perhaps today,
That someone spoke when he was	While I was going on my way;
stirred;	And help me, Lord, forget the deed,
Let me forget, O Lord, forget	And for his welfare plead and plead,
Unpleasant happenings I've met,	Lest he should fail to count the cost,
And then look up and give Thee praise	Then die and be forever lost.
For happy hours and pleasant days.	

Let me forget my own mistakes
That ev'ry human being makes;
Let me forget my failures past
And reach life's highest goal at last;
Let me, O Lord, forget, forget
Whatever causes sad regret,
And know that Christ forgives us all
When we on Him most humbly call.

—Free Methodist

THE CALL

In days long gone God spake unto
our sires:

"Courage! Launch out! A new
world build for Me!"

Then to the deep they set their ships
and sailed

And came land and prayer that
there might be

A realm from pride and despotism
free,

A place of peace, the home of
liberty.

Lo, in these days to all good men
and true,

God speaks again: "Launch out
upon the deep

And win for Me a world of righte-
ousness!"

Can we, free ones, at such an hour
sleep?

O God of freedom, stir us in our
might,

That we set forth for justice,
truth and right!

—In the Christian Observer

SING LUSTILY, MODESTLY— WESLEY'S ADMONITION

The current renewal of interest in hymnody, growing out of the 250th anniversary of the birth of Charles Wesley, makes particularly appropriate the re-reading of his brother's, John Wesley's, "Rules for Congregational Singing":

1. Learn these tunes before you learn any others; afterwards learn as many as you please.

2. Sing them exactly as they are printed here, without altering them or mending them at all; and if you have learned to sing them otherwise, unlearn it as soon as you can.

3. Sing all. See that you join with the congregation as frequently as you can. Let not a slight degree of weakness or weariness hinder you. If it is a cross to you, take it up, and you will find it a blessing.

4. Sing lustily, and with good courage. Beware of singing as if you are half-dead or half-asleep; but lift up your voice with strength. Be no more afraid of your voice now, nor more ashamed of its being heard, than when you sing the songs of Satan.

5. Sing modestly. Do not bawl, so as to be heard above or distinct from the rest of the congregation—that you

may not destroy the harmony— strive to unite your voices together as to make one clear, melodious sound.

6. Sing in time. Whatever time you sing, be sure to keep with it. Do not run before nor stay behind it; but attend close to the leading voices, and move therewith as exactly as you can, and take care not to sing too slowly. This drawling way naturally steals on all who are lazy; and it is his time to drive it out from among us, and sing all our tunes just as quickly as we did at first.

7. Above all, sing spiritually. Have an eye to God in every word you sing. Aim at pleasing Him more than yourself, or any other creature. In order to do this, attend strictly to the sense of what you sing, and see that your heart is not carried away with the sound, but offered to God continually, so shall your singing be such as the Lord would approve of here, and reward you when He cometh in the clouds of heaven.

CHURCH RESPONSIBILITY

A new church building was being erected on the corner of the street. The pastor of that church was standing upon the wall as a stranger passed by and asked: "When will this building be completed?" The pastor easily gave the time. "Will the congregation be in debt?" continued the stranger. "Oh, yes, awfully," answered the thoughtful man; "sometimes it frightens me to think of it." Then came the question, "Why did you begin when you had not the money?" Then the minister of God answered: "Oh, we have money enough; we shall have no such debt as that; but think, think how much a church like this is going to owe the community and the world. How they will look to us for moral love and God's grace!"

Rural mailmen are as a rule a good natured, obliging lot and oftentimes do small favors for the people on their routes. One carrier in the Central Valley of California had a novel experience a short time ago.

Opening the mailbox, he found a dozen eggs, a letter, and the following note:

"Dear John, I'm flat broke and need to have this letter mailed, will you please sell the eggs for me, mail this letter, and with the change bring me ten post cards and the rest in three-cent stamps. Thanks ever much. Yours, Molly J."

BISHOP ORDASS' SERMON

(Continued from Page 1)

one how he has experienced throughout his Christian life the fruit of the death of Christ. I believe I could receive as many different answers to my question as there are people gathered here. Each reply would testify that Jesus—the grain of wheat sown by God—has brought forth fruit without limit.

Our world assembly points to two of these innumerable fruits—two especially important ones, namely, that our freedom and our unity are rooted in the death of Christ.

All of us who have come here with grateful hearts from all corners of the world are reminded of our precious freedom and unity. In this life we already have the first-fruits of this freedom and unity. In the life eternal we shall experience them in their fullness.

One of the fruits of the death of Christ is this: Christ frees. From what?

From the words of Jesus I conclude that of all that he frees me from myself, from my narrow selfishness. One who loves his life loses it, and he who hates his life in this world will live it for eternal life."

And this is a blessed freedom that we need not constantly live in the bondage of human selfishness.

You all know the words which were spoken by the great teacher of our church, Martin Luther: "... who has redeemed me, a lost and condemned creature, purchased and won me from all iniquity, from death, and from the power of the devil . . ."

Are these dry statements? Only insofar as we regard them as a lesson to be memorized.

But if someone, by the power of Christ, has been able to break with besetting sin, if someone in conquering death has been able to avoid dealing with fear, and has been given strength to face it with triumphant participation, if someone has felt in his heart the power of faith which has enabled him to break Satan's power, then upon the lips of this man the words of Luther are not dry, lifeless statements, but are rather notes of jubilation.

And for what does Jesus free us?

To this question Jesus gives an answer, too: "If any one serves me, he must follow me; and where I am, there shall my servant be also; if any one serves me, the Father will honor him."

And we all know Luther's reply: "In order that I might be his own, I must be under him in his kingdom, and he must be my Lord . . ."

This is what Jesus wants.

Yes, my friends! I can imagine what you are thinking. "From one bondage to another! Is this the freedom of the Christian man?"

You have probably heard many sermons about the man who bought a slave, and when he had paid the price, set him free. This story may be a primitive analogy. But it faithfully expresses the basic meaning and true happiness of the Christian life. Our life contains no greater happiness than to be set free from sin, the fear of death, and the torment of damnation, and then, with the joy of complete liberation, to turn to Christ and to serve him.

The other fruit of the death of Christ is that it unites.

It unites us with him: "If any one serves me, he must follow me; and where I am, there shall my servant be also."

It unites us with God: "If any one serves me, the Father will honor him."

And after his resurrection his Holy Spirit has continually been calling and gathering all those who believe in him.

This he did with all of us when he gave us his precious message of salvation, when he received us as his own in baptism and when he unites us in the holy supper. This he does, according to our faith, even now as he gathers us together in this great assembly.

I want to ask you all to give thanks to Jesus for his gift of unity which he has bestowed upon us through faith in him so that, though we may never have met before, though we may be living under entirely different earthly circumstances, we are nevertheless friends and brothers as members of one body, the universal church of Christ. And I trust that, driven and encouraged by this awareness, we shall leave this assembly committed to the task of preserving and increasing this unity. So that we may at all times dwell with our Lord.

I must once again return to the beginning of our text. We have read that those Greeks had turned to Philip and Andrew with their request: "We wish to see Jesus." And we have seen that Philip and Andrew filled this request. But we are the Philips and Andrews of today. Let us rejoice with all our hearts in our discipleship. Let us rejoice in our closeness to Christ. But let us reveal him to those who are yearning for him, and even to those who are hostile toward him. To the world enslaved by sin our lives must be witness to the Christ who frees. To the world divided and factious let us show Christ who truly unites.

You have heard these words from an aging disciple of Christ. This disciple would now in concluding his formal message give a personal testimony to his Lord and Savior. He would like to say how many times in his life he has experienced the forgiving grace of Jesus Christ. And he would also like to say that when he was in bondage in the most literal sense of the word, Christ gave him royal freedom. And what a joy it was to be able to experience this freedom!

And he would like to say how sweet were the fruits of Christian unity in his life, especially in times when the world offered to him only bitterness.

I am now looking over this large assembly. I see all those who have rendered so many good and loyal services to their church. And I am also glad to see the many young representatives of our world-wide Lutheran Church—those who carry the future in their hands. I am speaking to all of you. Our world assembly is now looking to Christ who does have the power to free and to unite us. I merely want to underscore this central theme of our gathering as, looking back upon a lifetime of experience, I say to you:

Christ alone can set us free!

Christ alone can unite us!

He said: "The hour has come for the Son of Man to be glorified."

Brethren!

May this world assembly serve the glory of the Son of Man, Jesus Christ! Amen.

GUYER AND HANSEN

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*Synodical Budget comprises: (1) Children's Homes, (2) School Fund, (3) General, (4) Home Mission, (5) Indian Mission, (6) Pension Fund.
 **Extra-Synodical Comprises: (F) Foreign Mission (where most needed), (So.) South America, (Ja.) Japan, (Sa.) Santal, (Su.) Sudan, (J) Jewish, (Ch.) China.

	Fiscal Year	Calendar Year	Calendar Year	Calendar Year
	TOTAL	Synodical*	Extra-Synodical**	Act
Previously acknowledged (August 24, 1957)	90773.95	27749.92	43451.02	1957
Whittier, Calif., St. Andrew Luth. Church, Synod. Quota \$185.93; L.W.A. \$20.66; (F) \$35.41	242.00	185.93	(F) 35.31	24
Mendota, Ill., Miss Esther Andersen, in memory of Mrs. Paul Johnson, Cedar Falls, Ia., for School Fund	2.00	2.00		
Milford, Iowa, Lutheran Camp	25.00		Ja. 25.00	
Sidney, Mont., Pella Luth. Ladies' Aid, in memory of Chester Hansen, son of Mrs. Isaac Hansen, for Home Missions	5.00	5.00		
Ruskin, Nebr., Mr. and Mrs. Chris Laursen in memory of Mrs. Nick Houtwed	5.00		So. 5.00	
Plainview, Nebr., Bethany Luth. Church, in memory of Mrs. Samuel Mortensen	10.00		So. 10.00	
Pewaukee, Wis., Gallilee Luth. Women's Guild for Translating of Christian Literature	100.00		So. 100.00	
Kankakee, Ill., Trinity Luth. Church Benevolence for: School Fund \$50.; General Fund \$50.; Pension Fund \$25.; Children's Homes \$25. From Mr. and Mrs. Albert Peterson in memory of Meddie Bertrand \$2	152.00	150.00	Sa. 2.00	
Elk Horn, Ia., Elk Horn Luth. Church from Rev. and Mrs. Henry N. Hansen	4.00			
Edmore, Mich., Our Savior's Luth. Church	189.82	189.82		
Kansas City, Kan., Westwood Luth. Church	150.00	150.00		
Minden, Nebr., Bethany Luth. Church	379.75	379.75		
Washington Is., Wis., Trinity Luth. S. S.	16.40		(F) 16.40	
Luck, Wis., St. Peter's Luth. Church of North Luck, from: "The Premium Club of Minneapolis" in memory of Carrie Skow \$5.00; "Christian Boyesons of Chicago" in memory of Mrs. Jens Bille \$5	10.00	10.00		
Sidney, Mont., Mr. and Mrs. Andrew Lund in memory of Chester Hansen	2.00	2.00		
Shelby, Ia., United Ev. Luth. Church for United Workers—L.W.A.	20.00			22
Cedar Falls, Ia., Nazareth Luth. S. S.	40.00	40.00		
Cedar Falls, Ia., Nazareth Luth. Church	1266.00	1266.00		
Ruskin, Nebr., Bethany Ev. Luth. Church	70.30		Ja. 70.30	
Salt Lake City, Utah, Tabor Luth. Church	100.00	100.00		
Milltown, Wis., Milltown Luth. Church	200.00	200.00		
Milltown, Wis., Busy Bees of Milltown Luth. Church, in memory of Mrs. Karen Martenson for Home Mission	2.00	2.00		
Osceola, Wis., Mr. and Mrs. Bill Lundberg of Northfield, Minn., \$2; from friends at Luck, Wis., \$18 for Sudan Mission	20.00		Su. 20.00	
Oregon, Wis., St. John's Luth. Church	171.70	171.70		
Luck, Wis., St. Paul's Luth. Church Ladies Aid, Bone Lake, Luck, Wis., in memory of Mrs. T. Brunson	3.00	3.00		
Underwood, Ia., Women of the Church (Lutheran) for Missions	55.35		(F) 55.35	
Kansas City, Kan., Westwood Luth. S. S. for Mission Fund, Colombia, So. America	25.00		So. 25.00	
Greenville, Mich., St. Paul's Ev. Luth. S. S.	35.08		Ja. 35.08	
Albert Lea, Minn., Trinity Luth. Church for: Synod. Quota \$1,000; in memory of Peter K. Jensen \$10; Mrs. Jacob Hansen \$6 for Home Mission. In memory of Mrs. Jacob Hansen: L.W.A. \$5; So. Amer. \$5; Ja. \$7; Sa. \$5; Su. \$5; J \$5 and Elim Home \$1	1049.00	1017.00		32.00
Hutchinson, Minn., Main Street Luth. Ladies Aid in memory of Caroline Magdanz	5.00		Ja. 5.00	
Racine, Wis., Our Savior's Church, Danish Mission Circle	10.00		Ja. 10.00	
Racine, Wis., Our Savior's Ev. Luth. Church, for education of two African Mission students	200.00		Su. 200.00	
Milltown, Wis., Milltown Luth. S. S.	37.51		Ja. 37.51	
To remove remittance inadvertently credited	(109.08)	(109.08)		
TOTAL	95268.28	31515.04	44135.57	1961

Received with thanks.

Blair, Nebr., August 31, 1957.

P. V. Hansen, Treasurer.

NEWS AND NOTES

(Continued from page 2)

followed by a pot luck picnic at noon.

The Farmington Lutheran Congregation is still in its infancy, but if the same progress can be made in the next 25 years as in the past 25 years much will be accomplished for the furtherance of the Kingdom of God.

Pastor C. C. Kloth Retires. On August 18th, the congregation at Laurens, N. Y. had a farewell party for their pastor who was to preach his farewell sermon August 25th. This will also climax 59 years as a pastor for Pastor Kloth. District president Pastor Elmer Anderson preached on the 18th. The vesper service was at 4 P.M. After the service greetings were read at the Smorgaasbord reception. A purse of money was given by the congregation to Pastor and Mrs. Kloth. They will make their future home at Portland, Maine.

The Rev. Louis F. Wagschal of Laurens, an ULCA retired pastor, will serve the congregation after Pastor Kloth. Pastor Wagschal is

married to the former Agnes Kirkegaard, a daughter of Pastor Anders Kirkegaard who served Laurens many years ago.

Dr. Theo. I. Jensen's address is 1475 North Grandview Avenue, Dubuque, Iowa. Please make neces-

sary corrections in Yearbook calendar.

Chicago, Illinois. Golgotha congregation has suffered the sudden loss two of its faithful members during this summer. Mr. Soren Miller, born in Nykobing, Mors, Denmark, AM

YEARBOOK FOR 1957

NOW READY

The 1957 Synodical Yearbook of the United Evangelical Lutheran Church is now ready. Within its pages you will find a complete report of the proceedings of the annual convention at Racine, Wisconsin, reports from the various organizations of the Church, statistics from the church as well as a complete directory. This has been a significant year for the Church and every interested church member or worker should have a copy of the Yearbook for ready reference.

PRICE: \$1.00 POSTPAID

and immigrated to this coun-
1906. In 1917 he married Jennie
and had made his home in
since. He became a member
Golgotha Church in 1942, and
time of his death July 2, was
in the capacity of financial

Miller was such a genial person,
not alone by his wife, daugh-
telyn, and son, Donald, but by
to met him. He was easy to
, and his outlook on life was
y one. He had an unusually
disposition and his interest in
welfare won him many friends.
ght before his death, he insist-
finishing his financial secre-
report, despite the fact that un-
d guests had come to call. He
nscientious and his work was
nished—all was in order—and
owing noon, the Lord called him
and his work on this earth was
ted. The funeral was held July

ty-eight days later, Golgotha
suffered the loss of a staunch
e member, when on July 30th,
Charles Heinze was stricken sud-
with a heart attack while driv-
his car with his son. He passed
shortly after in a nearby hos-
where his son had taken him.

Heinze was born in Germany,
1895, and came to this coun-
the age of 15, where in 1921
married Dorothy Ohde of Elgin,
They joined Golgotha Church
ago, and Mr. Heinze served one
s vice president on the church
s, and would very likely have
lected president had his health
ted. The Bible and prayer had
ortant place in his home. He
as chairman of the Evangel-
mmittee, and was now serving
e newly formed Stewardship

He was intelligent and well
and his suggestions were always
while. His quiet manner em-
d the depth of his life.

Heinze leaves his wife, son
and family to mourn his pas-
and he was devoted in his love
m.
we in Golgotha are left with
mories of these two men, whose
ere parallel in so many ways.
ad a depth of sincerity, were
ithful to their church and were
to the work of their church.
we thank God for these friends
r sympathy goes to their fami-
no have lost such a dear one!
re, as members of Golgotha be
indful of the uncertainty of
ves here on earth, and heed
invitation, so we may be pre-
for we know not the hour nor
that we, too, shall be called—
haps suddenly!

Okoboji Family Camp

Dear Editor,

Our family has just returned from
Family Bible Camp on Lake Okoboji.
It has been a really fine experience
to fellowship with other families.

Our camp directors, Pastors Peter-
sen and Tange and their wives, gave
us much "food for thought" spiritually
speaking. And Mr. and Mrs. Dave
Thomsen took care of our comfort in
an almost over-generous fashion.

We know we will never forget the
friendships made and inspiration gain-
ed during the past week. The bless-
ings we received both spiritually and
physically were worth much more
than the modest sum we paid.

Sincerely,
Vernon C. Hanson
Cedar Falls, Iowa

Pastor Jack E. Jacobsen of Coulter,
Iowa writes to us that he has been
awarded a Th.D. degree from Burton
College and Seminary, Manitou
Springs, Col., in July this year. His
thesis was written on the theme, "A
survey of the Lutheran Mission and
Indigenous Church in Adamawa Prov-
ince, Nigeria."

Pleasant Hill Bible Camp,

For more than twenty years the Il-
linois District has enjoyed a period of
physical and spiritual refreshment at
its camp on Bass Lake, near Gowen,
Michigan. At the dedication of Thor-
kild Nielsen Dormitory and Recrea-
tion Hall, the early days of the Bible
Camp were recalled. In this modern
day of electricity, there are still many
who cecall the ice-house, the cold
pump water, and the many varied
tents as families would actually camp
for Bible Camp.

The new girls' dormitory has space
for sixty campers with modern facil-
ities in the unit. The large Recreation
Hall on the lower level faces the lake.
The building was made possible by
a substantial gift from Mrs. Thorkild
Nielsen of Detroit. Other extensive
improvements over the past several
years have added to the enjoyment of
the camp. The large east-end and
smaller west-end Sanitation Units
make the morning shave much easier.
The Boys' Dormitory, also housing
sixty campers, is only a year old. A
new, modern kitchen and enlarged
Dining Hall make the good food taste
better. The cabins are being over-
hauled by the different congregations.

Dean for Family Week was Pastor
Emil Pedersen of Atonement Lutheran
Church, Chicago. Pastor Waldo S.
Johnson of Immanuel Lutheran
Church, Muskegon, Michigan (E.L.C.)
and Pastor John W. Auer of St. Paul
Lutheran Church, Toledo, Ohio
(A.L.C.) each had a daily morning

Study and alternated in bringing us
the evening message.

The Sidney Ladies Aid entertained
at coffee one afternoon and the Tru-
fant Ladies Aid sponsored a
social one evening. Many friends
from the surrounding congregations
joined us at services and in social
fellowship.

The largest "family" in attendance
was Boy Scout Troop 33 of Atonement
Church, under Scoutmaster Kaj Lar-
sen. Although the boys had their
own program, the morning and even-
ing bugle sounded through the camp
and the tents on the field brought
back memories of other days.

An abundance of food, time to rest
and relax, good fellowship, and the
Word of God presented as a standard
for present day living made us wish
to return again. Next year Junior
Week starts July 12, Family Week,
July 19, Youth Week, July 26. Encour-
age the children and young people in
your congregation to come next year
and families, bring a tent, rent a cabin,
but come and meet others from your
district in a friendly place. For further
information, write, Darrell Nelson, S.
LaFayette St., Greenville, Michigan

Penn Yan, N. Y. Four families have
joined the church recently. New light
fixtures have just been installed in
the church auditorium at the cost of
\$1,000.00. The Finger Lake region of
New York in which Penn Yan is lo-
cated contains some of the most beau-
tiful scenery of the state. The soil
is rich, and seldom do you find more
diversified farming than here. Total
crop failure is unheard of in this com-
munity. The people of our congrega-
tion are predominantly Danes, but
there is now a healthy intermixture of
many nationalities. The pastors of
former days, such as Lewis Larsen,
C. B. Larsen, N. T. Nesgaard, H. P.
Berthelsen, Adolph Kloth and Viggo
Petersen did not sow the word of
God in vain. The Rev. P. J. Vammen
is the present pastor.

Illinois District W.M.S.

The annual business meeting of the
Illinois District W.M.S. will be held
in conjunction with the Illinois District
Convention at Kankakee, Illinois.

The preliminary business session
will be Friday, September 13, at 9:30
A.M.

The afternoon business session will
be at 2:00 P.M.

The annual banquet will be Friday
evening followed by the Worship
Service sponsored by the W.M.S. at
8:00 P.M.

All societies are urged to send a
delegate for each twenty-five (25)
members or fraction thereof.

Mrs. Ray Groh, Secretary
Illinois District W.M.S.



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